بسم الله الرحمن الرحيم

THE SHARH OF BULUGH AL MARAAM: THE SUTRA
(The Sutrah Partition in front of one who is Praying)

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باب سترة المصلي
Book 2 - Chapter 4: Page 89

عن أبي جهيم بن الحارث - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «لو يعلم المار بين يدي المصلي ماذا عليه من الإثم لكان أن يقف أربعين خيرا له من أن يمر بين يديه». متفق عليه، واللفظ للبخاري. ووقع في «البزار» من وجه آخر: «أربعين خريفا»»

Narrated Abu Juhaim bin al Harith (RAA): The Prophet (ﷺ) said, "If the person who passed in front of another person in prayer knew the magnitude of his sin he would rather wait for 40 (days, months or years) rather than pass in front of him." [Agreed upon, and the wording is al-Bukhari's. Al-Bazzar narrated with a different chain of narrators, "forty autumns"]

What this hadith is saying is that it is haram for you to pass
-in front of a person making salah

The word sutrah has a linguistic and technical meaning
-the linguistic meaning is a barrier or a partition or screen
-the technical meaning is to erect a barrier from passersby during your salah

<u>WHAT IS THE HUKUM OF SUTRAH</u>?

-It is Sunnah mu'akkadah

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said, after quoting the evidence for both points of view: The evidence of those who say that the sutrah is Sunnah, who are the majority, is stronger, and this is the more correct opinion.
End quote [From al-Sharh al-Mumti’ (3/277)]

-but Dawud Ad-Dhahiri made it fard
-but the prophet (ﷺ) was praying in the desert alone and did not put a sutrah
-this means it is sunnah mu'akkadah

وعن عائشة - رضي الله عنها- قالت: سئل رسول الله - صلى الله عليه وسلم - في غزوة تبوك - عن سترة المصلي. فقال: «مثل مؤخرة الرحل». أخرجه مسلم

Narrated 'A'ishah (RAA): "Allah's Messenger (ﷺ) was asked during the expedition of Tabuk about the sutrah of the one who is praying. He said, "Something such as the back of the saddle (to be put in front of him)" [Related by Muslim]

- The scholars say the sutrah should be an arm's length long
-The Prophet (ﷺ) would use of a wall of a building, a tree etc. for sutrah

وعن سبرة بن معبد الجهني - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «ليستتر أحدكم في صلاته ولو بسهم». أخرجه الحاكم

Narrated Sabrah bin Ma'bad al-Juhani, The Prophet (ﷺ) said, "When one of you prays, he should put a sutrah (partition) in front of him, even if it is only an arrow." [Related by al-Hakim]

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-this is the hadith used by the Dhahiriyyah madhab to say it is fard
-but this commandment of the prophet means recommended not fard

وعن أبي ذر - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «يقطع صلاة المرء المسلم - إذا لم يكن بين يديه مثل مؤخرة الرحل - المرأة، والحمار، والكلب الأسود ... » الحديث. وفيه: «الكلب الأسود شيطان». أخرجه مسلم

Narrated Abu Dharr al-Ghifari (RAA): Allah's Messenger (ﷺ) said, "When any one of you stands for prayer and there is nothing in front of him (at least) equal to the back of the saddle, as a sutrah, his prayer would be cut off by (the passing of a) woman, an ass, and a black Dog." This narration also has, "The black dog is a devil." [Related by Muslim]

In order for the salah to be nullified by the pass of a woman,

-It has to be a woman who has reached the age of puberty and the

dog passing in front of you has to be a black dog
-the hadith that mentions the dog only is a general hadith and the hadith mentioning the black dog is the specific hadith and in ussol ul fiqh, the specific hadith is given preference over the general hadith
-this applies to any hujjah

ولهـ: عن أبي هريرة - رضي الله عنه - نحوه دون: «الكلب».

Narrated Abu Huraira a similar narration, but without mentioning the dog

ولأبي داود، والنسائي: عن ابن عباس - رضي الله عنهما- نحوه، دون آخره. وقيد المرأة بالحائض

Abu Dawud and an-Nasa'i related on the authority of Ibn 'Abbas (RAA):
A similar narration without the last sentence, and he mentioned 'The woman having her menses.'

وعن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «إذا صلى أحدكم إلى شيء يستره من الناس، فأراد أحد أن يجتاز بين يديه فليدفعه، فإن أبى فليقاتله، فإنما هو شيطان». متفق عليه. وفي رواية: «فإن معه القرين»

Narrated Abu Sa'id al-Khudri (RAA): Allah's Messenger (ﷺ) said, 'If any one of you prays toward a sutrah (a barrier) and someone tries to pass in front of him, and then push him away. If he refuses, then fight him, for he is a devil." [Agreed upon in another narration, “For he has his evil companion (Qareen) with him."]

The Prophet said to fight the person who passes in front the sutrah
-because the sutrah is supposed to stop him
-so for him to pass between you and the sutrah means he is the shaytan
-so you should fight him

It is haraam to pass in front of a person praying
-this applies to the place of sajda
-so in a masjid if you pass in front of someone
-but not in the place where he puts his head for sajda,
-you have not violated it

<u>THE 4 CATEGORIES OF PEOPLE WITH REGARDS TO THE SUNNAH</u>

1. THE SIN IS ON THE PASSER IF THERE WAS AN ALTERNATIVE PLACE TO PASS, YET HE PASSES IN FRONT OF A PRAYING PERSON

2. THE ONE PASSING HAS NO ALTERNATIVE ROUTE TO TAKE AND THE ONE PRAYING HAD AN ALTERNATIVE PLACE TO PRAY AWAY FROM THE PEOPLE

-in this case the sin is on the one praying

3. THE ONE PASSING HAD AN ALTERNATIVE ROUTE TO PASS AND THE ONE PRAYING HAS AN ALTERNATIVE PLACE TO PRAY AWAY FROM THE PEOPLE

-in this case the sin is on both of them

4. THE ONE PASSING BY HAD NO ALTERNATIVE ROUTE TO PASS AND THE ONE PRAYING HAD NO ALTERNATIVE PLACE TO PRAY

- In this case the sin is on neither of them
- If a man passes in front of you, it is considered a major sin but your salah is not bautil and the salah is only bautil if three things pass in front of you:

1. Woman
2. Donkey
3. Black dog

<u>THE 3 EXCEPTIONS TO THE RULE</u>

1. YOU CAN WALK IN FRONT OF A MAN WHO PRAYS AT THE ENTRANCE OF A MASJID IF THERE IS ONLY ONE ENTRANCE

-and the sin will be on the one praying

2. YOU CAN WALK IN FRONT OF PEOPLE TO FILL THE GAPS IF THEY LEAVE GAPS IN THE FRONT ROW

3. IF YOU ENTER A MASJID AND SEE 2, 3 OR 4 LINES, YOU ARE ALLOWED TO WALK IN FRONT OF PEOPLE ON THE LINES BECAUSE THE SUTRAH OF THE IMAM IS ENOUGH

The evidence for that is the report in which ‘Abd-Allaah ibn ‘Abbaas said: “I came along riding on a female donkey one day when I had just reached the age of puberty. The Messenger of Allaah (ﷺ) was leading the people in prayer in Mina, without any kind of wall in front of him. I passed in front of part of the row, then I got down

and sent the donkey to graze, and joined the row, and no one rebuked me for that." (Narrated by al-Bukhaari, 472; Muslim, 504)

-if a donkey walks in front of people praying the salah is not broken
-however it is if the donkey walks in front of the imam
-because if you are walking in a group the sutrah of the imam is what counts

Imaam al-Bukhaari gave this hadeeth the heading of "Sutrat al-Imaam sutrat man khalfahu (the sutrah of the imaam is the sutrah of those behind him)." This hadeeth clearly proves our point, which is that the person who is praying behind the imaam does not have to have a sutrah, and it does not matter what passes in front of him, especially since Ibn 'Abbaas passed in front of them with his donkey, which is one of the things which invalidates prayer if it passes in front of the imaam or a person who is praying on his own.

-ibn Abbas passed in front of people praying while riding his donkey
-because it is the sutrah of the imam that counts
-so if a black dog passes in front of an imam the salah is invalidated

Narrated `Aisha: It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allah's Apostle praying while I used to lie between him and the Qibla and when he wanted to prostrate, he pushed my legs and I withdrew them. [Bukhari]

There is a difference between a woman lying down and the one passing
-the scholars said you are allowed to pray facing a person lying down
-Aisha didn't pass in front of the Prophet (ﷺ)
-she was laying still in her house

If the thing that invalidates salah passes beyond the sutrah, your salah is not bautil
-however if they pass between you and the sutrah then your salah is bautil
-and you should do your best to stop them from passing between you and the sutrah

<u>WHAT DID THE PROPHET USE AS SUTRAH</u>

1. SPEAR
2. POLE

3. TREE
4. BED WITH A WOMAN SLEEPING ON IT
5. CAMEL
6. THE WALL IN THE HOUSE

- The length of the sutrah should be an arm's length

ARE YOU ALLOWED TO USE THE GRAVE AS A SUTRAH?
-this is haram
-there is no difference between the sutrah of a man and that of a woman
-just like there is no difference between the salah of a man and a woman

It was narrated that Abu Marthad al-Ghanawi said: The Messenger of Allaah (ﷺ) said: "Do not sit on graves, or pray towards them." (Narrated by Muslim, 972)

Abu Hurayra also reported that a black woman or youth used to sweep the mosque. The Messenger of Allah (ﷺ) missed her and asked after her or him. They said, "She died." He said, "Why did you not inform me?" It was as if they thought little of her or him. He said, "Show me the grave." They directed him to it and he prayed over it. Then he said, "These graves are filled with darkness surrounding their inhabitants. Allah Almighty illuminates them for them by my praying over them." [Al-Bukhari (458) and Muslim (956)]

On the authority of Abu Huraira (RA) that the Messenger of Allah (ﷺ) announced the death of al-Najashi (the Negus, the ruler of Abyssinia) on the day on which he died. He took them out to the prayer place, arranged them in rows and said four takbeers (i.e., offered the funeral prayer for him). [Al-Bukhari (1333) and Muslim (951)]

If the country is infested with grave worshippers then you should
-go ahead with the opinion of Imam Malik
-but if it is not then you can go ahead with the opinion of the jamhoor (majority)

If a person dies in a remote part of the world
-with no Muslim community to pray over him,
-you are allowed to do the absent janaza on him
-but if not then you should not

وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «إذا صلى أحدكم فليجعل تلقاء وجهه شيئا، فإن لم يجد فلينصب عصا، فإن لم يكن فليخط خطا، ثم لا يضره من مر بين يديه». أخرجه أحمد وابن ماجه، وصححه ابن حبان، ولم يصب من زعم أنه مضطرب، بل هو حسن

Narrated Abu Huraira (RAA): The Messenger of Allah (ﷺ) said, 'When one of you prays, be should place something in front of him. If he cannot find anything, he should set up a stick [in front of him]. If he does not have a stick, he should draw a line [on the ground in front of him] then nothing that passes in front of him will harm him." [Related by Ahmad and Ibn Majah]

وعن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «لا يقطع الصلاة شيء، وادرأ ما استطعت». أخرجه أبو داود، وفي سنده ضعف

Narrated Abu Sa'id al-Khudri (RAA): Allah's Messenger (ﷺ) said, "Prayer is not invalidated by anything, but pushes away [the person who is trying to pass in front of you] to the best of your ability." [Related by Abu Dawud, but there is a weakness in its chain of narrators]

-A man cannot invalidate salah but you should push him away

QUESTIONS AND ANSWERS SESSION

QUESTION 1:

DOES ARM'S LENGTH MEAN FROM SHOULDER TO WRIST OR ELBOW

TO WRIST?

ANSWER 1:

-Arm's length means the length of your arm from the shoulder to the fingers
-this is not fard but recommended
-e.g. if you are a traveler and put your suitcase as sutrah
-this is acceptable
-and the ruling of sutrah is for the imam or a man who prays by himself

QUESTION 2:

I HAD A DREAM IN WHICH I WAS RECITING SURAH WAQIAH WHILE WASHING IN THE SHOWER, CAN YOU EXPLAIN THIS?

ANSWER 2:-

-Your dream to me means that you will experience financial progress and success
-there is a hadith where the sahabi was dying
-and said he left surah waqia for his children to take care of them
-you may ask another shaikh for second opinion

Abdullah ibn Mas'ud reported that the Prophet (*Sallallahu alayhi wa sallam*) said, 'Whoever recites surah al Waqiah at night would never encounter poverty'
[Ibn as-Sunni 620, Bayhaqi]

QUESTION 3:

Can you describe the Qareen. Is it a Jinn and is it with a human being from birth to death. The prophet (*Sallallahu alayhi wa sallam*) said Allah helped him against it and the devil has become Muslim and only commands him to do good. Can we somehow make the devil that is permanently with us, a Muslim?
How do we do it and what understanding of it should we have in order to do righteous deeds.

ANSWER_3:

-The qareen means a companion from the jinn
-mentioned in Quran and hadith

And whosoever turns away (blinds himself) from the remembrance

of the Most Beneficent (Allāh) (i.e. this Qur'ān and worship of Allāh), We appoint for him Shaitān (Satan devil) to be a Qarīn (an intimate companion) to him. (Az-Zukhruf 43:36)

-so the qareen is a reality

'Aisha the wife of Allah's Apostle (*Sallallahu alayhi wa sallam*), reported that one day Allah's Messenger (*Sallallahu alayhi wa sallam*) came out of her (apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said: 'Aisha, what has happened to you? Do you feel jealous? Thereupon she said: How can it he (that a woman like me) should not feel jealous in regard to a husband like you. Thereupon Allah's Messenger (*Sallallahu alayhi wa sallam*) said: It was your devil who had come to you, and she said: Allah's Messenger is there along with me a devil? He said: Yes. I said: Is devil attached to everyone? He said: Yes. I ('Aisha) again said: Allah's Messenger, is it with you also? He said: Yes, but my Lord has helped me against him and as such I am absolutely safe from his mischief. [Sahih Muslim, Book 39 Hadith 6759]

-the Prophet also had one but a special merit was that his qareen was made a Muslim
-another was that he could see what was happening behind him
-he also was the only prophet sent to all mankind
-you can subdue your qareen with righteousness

Sa'd b. Waqqas reported that Umar sought permission from Allah's Messenger (*Sallallahu alayhi wa sallam*) to visit him when some women of the Quraish were busy in talking with him and raising their voices above his voice. When 'Umar sought permission they stood up and went hurriedly behind the curtain. Allah's Messenger (*Sallallahu alayhi wa sallam*) gave him permission smilingly. Thereupon 'Umar said: Allah's Messenger, may Allah keep you happy all your life. Then Allah's Messenger (*Sallallahu alayhi wa sallam*) said: I wonder at these women who were with me and no sooner did they hear your voice, they immediately went behind the curtain. Thereupon 'Umar said: Allah's Messenger, you have more right that they should fear you. Then Umar (addressing the women) said: O ye enemies of yourselves do you fear me and fear not the Messenger of Allah (*Sallallahu alayhi wa sallam*)? They said: Yes, you are harsh and strict as compared to the Messenger of Allah (*Sallallahu alayhi wa sallam*). Thereupon, Allah's Messenger (*Sallallahu alayhi wa sallam*) said: By Him in Whose Hand is my life, if Satan would encounter you in the way he would certainly take a

different way from that of yours. [Sahih Muslim, Book 31, Hadith 5899]

-these people who do not subdue their qareen hear voices
-they give tablets for these
-Western education can't cope with this
-this is a spiritual issue
-he is hearing the voice of his qareen
-when you don't practice the deen your qareen becomes very active
-whatever you qareen likes you will do
-if he likes alcohol you will drink
-if he is a gay, you will become gay
-if lesbian you will become lesbian
-people who practice the deen do not hear voices
-they only whisper to those not properly on the deen
-some of them suffer from OCD (obsessive compulsive disorder) and the like
-there are over 400 mental illnesses
-all from the shaitan
-bipolar diagnosis means you have mood swings
-if you are properly on your deen you will not hear voices
-in the west it is a very permissive society
-they dabble in all kinds of haraam
-so they have mental illnesses
-then they end up in the mental home
-there was no mental hospital in the time of the prophet
-there was no old peoples' home
-this is something from the west

Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, and is from yourself. And We have sent you (O Muhammad *Sallallahu alayhi wa sallam*) as a Messenger to mankind, and Allāh is Sufficient as a Witness. (An-Nisa 4:79)

-the kaffir psychologists do not know who Allah is
-they don't do instinja
-you should not rely on them
-black magic and the evil eye are reality

Sahl ibn Haneef narrated that the Prophet (*Sallallahu alayhi wa sallam*) came out and traveled with him towards Makkah, until they were in the mountain passes of al-Kharaar in al-Jahfah. There Sahl ibn Haneef did ghusl, and he was a handsome white-skinned man with beautiful skin. 'Aamir ibn Rabee'ah, one of Banu 'Adiyy ibn Ka'b looked at him whilst he was doing ghusl and said: "I have

never seen such beautiful skin as this, not even the skin of a virgin," and Sahl fell to the ground. They went to Messenger of Allah (*Sallallahu alayhi wa sallam*) came and said, "O Messenger of Allah, can you do anything for Sahl, because by Allah he cannot raise his head." He said, "Do you accuse anyone with regard to him?" They said, " 'Aamir ibn Rabee'ah looked at him." So the Messenger of Allah (*Sallallahu alayhi wa sallam*) called 'Aamir and rebuked him strongly. He said, "Why would one of you kill his brother? If you see something that you like, then pray for blessing for him." Then he said to him, "Wash yourself for him." So he washed his face, hands, forearms, knees and the sides of his feet, and inside his izaar (lower garment) in the vessel. Then that water was poured over him, and a man poured it over his head and back from behind. He did that to him, then Sahl got up and joined the people and there was nothing wrong with him. [Musnad Ahmad (3/486) No. 16023, Muwatta Malik (2/117) No. 1973, Sahih Ibn Hibban (13/470) No. 6106]

'A'ishah (RA) said: The person who had put the evil eye on another would be ordered to do wudoo', then the person who had been afflicted would wash himself (with that water). [Sunan Abu Dawud (4/9) No. 3880]

-if you see a brother with something good say MaashaAllah
-if you see him with a new car say Maashaallah

QUESTION 4:

I WAS DEBATING WITH A ASH'ARI/BERAILVI ABOUT ALLAH NOT BEING LIKE THE CREATION AND BEING OVER THE HEAVENS, HE STARTED SAYING THAT IBN TAYMIYYAH SAID IN HIS FATAWA THAT ALLAH DESCENDS LIKE HOW HE DESCENDS FROM HIS MIMBAR, I ASKED HIM FOR THE SPECIFIC PAGE NUMBER ETC BUT HE DID NOT HAVE IT, I TOLD HIM THIS WAS NOT TRUE, WAS THIS CORRECT?

ANSWER_4:

-There are a lot of people who slander Ibn Taymiyyah
-they slander anyone anytime
-they accused shaikh of having a bastard child in New York
-this statement if made is kufr
-not accusing Ibn Taymiyyah of kufr
-speaking of the statement

On the authority of Abu Hurayrah (RA), who said that the Messenger

of Allah (*Sallallahu alayhi wa sallam*) said: "Our Lord (glorified and exalted be He) descends each night to the earth's sky when there remains the final third of the night, and He says: 'Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him?'" [Al-Bukhari (7494) (also by Muslim (758), Malik (619), at-Tirmidhi (3498) and Abu Dawud (1315)]

...There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

-Allah descends in a way that befits His majesty
-there is no comparing anything to Allah

"And there is none co-equal or comparable unto Him." (Al-Ikhlas 112:4)

-curious to see this statement attributed to ibn Taymiyyah

QUESTION 5:

WHAT IF YOU DON'T KNOW WHO HAS DONE THE EVIL EYE ON YOU? WHAT SHOULD YOU DO THEN?

ANSWER_5:

-If you don't know who did it you are in a predicament
-the evil eye can kill
-doctors cannot diagnose this
-this is above them
-they do all kinds of tests and cannot find out what is wrong
-the only way to find out who did the evil eye if they don't speak
-is to use body language
-you have to use intuition
-you can look in someone's face and figure them out

Anas ibn Malik (RA) said: I entered the company of Uthman ibn Affaan (RA) while I was thinking about the beauty of a woman I saw in the street. Uthman (RA) then said: One of you enter my presence and the remnants of zinaa can be seen in his eyes. I then said: Did revelation come down after the departure of the Rasool (*Sallallahu alayhi wa sallam*)? Uthman said: But this is the deep insight, foresight and intuition of the believer. [Ibn Qayyim al-Jawziyyah, Madaarij as-Saalikeen (Vol. 2, pg. 455)]

-if you have taqwah Allah will give you firaasa

-some of you have been conned out of your life savings
-they came and gave salaams
-some marry and get killed by their husbands
-these things happen to you because you do not have firaasa

Anas Ibn Malik narrated the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "A believer is shrewd, sharp and careful." [Quda'ee (d. 454 H) in 'Musnad al-Shihab' (Vol. 1 pg. 107) No. 128]

Abu Huraira (RA) narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "A believer is not bitten from the same hole twice." [Related by al-Bukhari (6133) and Muslim (2998)]

O you who believe! If you obey and fear Allah, He will grant you Furqan a criterion [(to judge between right and wrong)... (Al-Anfal 8:29)

-you have to use firaasa to find out who gave you the evil eye
-the evil eye is envy
-people will envy you if you are beautiful
-only beautiful women are found in 5 star hotels or doctors' offices as receptionists
-men can give men the evil eye
-men cannot shower in front of other men
-there is a thing called private part envy
-don't allow others to see you in the shower

Bahz ibn Hakim reported from his father who from his grandfather that he asked the Prophet (*Sallallahu alayhi wa sallam*): 'from whom they should conceal their awrah and from whom not?' He said, "Guard your awrah except from your wife and what your right hand possesses (female slaves)." He asked, "O Messenger of Allah (*Sallallahu alayhi wa sallam*) what when people are with each other?" He said, "If it is possible that no one may observe your private parts, see that none sees them." He asked, "O Prophet (*Sallallahu alayhi wa sallam*) of Allah what if one of us is alone?" He said, "But Allah has more right that people should be ashamed before Him." [Sunan Tirmidhi (5/97) No. 2769, Sunan Abu Dawud (4/40) No. 4017, Musnad Ahmad (5/3) No. 20046]